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ABSTRACT

This unit is one of a series that presents specific moments in history from which students focus on the meanings of landmark events. The lessons included in this unit attempt to make slavery comprehensible to students, showing its oppressiveness and yet explaining how white Southern culture rationalized and sustained it. The unit also explains how blacks resisted the dehumanizing aspects of slavery and in the process created a distinct African American culture. Finally these lessons present the abolitionists, black and white, male and female, and develop appreciation for their courage, conviction, and understanding. Students should be exposed to people whose foresight and principles, while putting them at odds with the prevailing beliefs of their contemporaries, helped to shape the attitudes of future Americans. This unit should help students see the importance of being active and thoughtful members of society. white Southerners were ordinary people not very different from contemporary Americans. Students should be taught that unless people are educated to reflect actively on the values that shape society, they are likely to accept those values uncritically. With the aid of this unit, students should see racism as a disease that threatens all people's freedom while crippling the judgement of those infected. This unit contains six lesson plans: (1) the justification of slavery and its effect on whites; (2) slave labor; (3) African-American culture forged in bondage; (4) slave resistance; (5) abolition, the leaders and their ideas; and (6) abolition and women's rights. Contains 16 references. (DK)

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SLAVERY IN THE 19TH CENTURY

A UNIT OF STUDY FOR GRADES 5-8

By Jim Pearson
&
John Robertson



*Sojourner Truth
Courtesy of The New-York Historical Society, N.Y.C.*

NATIONAL CENTER FOR HISTORY IN THE SCHOOLS
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and the National Endowment for the Humanities

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Finally, we acknowledge the continuing contributions of the National Endowment for the Humanities which established the National Center for History in the Schools in March 1988 and has generously supported this activity.

For information on additional teaching units and other resources from the Center, please write:

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TEACHER'S GUIDE

APPROACH AND RATIONALE

By Linda Symcox

The National Center for History in the Schools has developed the following collection of lessons for teaching **Slavery in the Nineteenth Century**. Our units are the fruit of a year-long collaboration between history professors and experienced teachers of both United States and World History. They represent specific "**dramatic moments**" in history from which you and your students can pause to delve into the deeper meanings of selected landmark events and explore their wider context in the great historical narrative.

In our approach, the continuing narrative provides the context in which the dramatic moment is situated. By studying a crucial turning-point in history, the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic moments that best bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our dramatic moments are based on **primary sources**, taken from documents, artifacts, journals, diaries, newspapers and literature from the period under study. As you know, a primary source is a **first-hand** account of any event in history. For example, the telecast or the script of a speech would be a primary source. A secondary source is a **second-hand** account of an event. This would be, for example, the newspaper account of the speech the next day or a newscaster's report about the speech. All historical accounts, such as textbooks, are by their very

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nature secondary sources. What we hope to achieve using primary source documents in these lessons is to remove the distance that students feel from historical events and to connect them more intimately with the past. In this way we hope to re-create for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

CONTENT AND ORGANIZATION

Within this unit, you will find: 1) **Teacher Background Materials** and 2) **Lesson Plans with Student Resources**. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. We have chosen to pitch the various lessons on different grade levels and they can usually be adapted to a slightly higher or lower level.

The **Teacher Background** section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the specific **Dramatic Moment** to the larger historical narrative. You may consult it for your own use, and you may choose to share it with students if they are of a sufficient grade level to understand the materials.

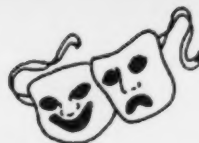
The **Lesson Plans** include a variety of ideas and approaches for the teacher which can be elaborated upon or

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cut as you see the need. These lesson plans contain student resources which accompany each lesson. These resources consist of primary source documents, any handouts or student background materials, and in many cases, a bibliography for the unit.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories, and an exercise in analysis and reconstruction, rather than rote memorization.

A DRAMATIC MOMENT



A'N'T I A WOMAN?

By Sojourner Truth

(Primary Source)

"Well, chilern, whar dar is so much racket dar must be something out o' kilter. I tink dat 'twixt de niggers of de Souf and de women at de Norf all a talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout? Dat man ober dar say dat women needs to be helped into carriages, and lifted ober ditches, and to have de best place every whar. Nobody eber help me into carriages, or ober mud puddles, or gives me any best place [and raising herself to her full height and her voice to a pitch like rolling thunder, she asked], and a'n't I a woman? Look at me! Look at my arm! [And she bared her right arm to the shoulder, showing her tremendous muscular power.] I have plowed, and planted, and gathered into barns, and no man could head me—and a'n't I a woman? I could work as much and eat as much as a man (when I could get it), and bear de lash as well—and a'n't I a woman? I have borne thirteen chilern and seen 'em mos' all sold off into slavery, and when I cried out with a mother's grief, none but Jesus heard—and a'n't I a woman? Den dey talks 'bout dis ting in de head—what dis dey call it?" "Intellect," whispered someone near. "Dat's it honey. What's dat got to do with women's rights or niggers' rights? If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

Sojourner Truth, a fifty year old former slave, spoke these words at the Woman's Rights Convention in Akron, Ohio in 1851. It sets the stage for studying slavery, the African-American culture being fashioned in bondage, and abolitionists. This speech will be studied further in the concluding lesson. Here it introduces

A DRAMATIC MOMENT

unit and can assist teachers in determining what their students know. After reading the speech, teachers might ask: *Why were people made slaves? Who were slaves? What was slavery like?*



Courtesy of The New-York Historical Society, N.Y.C.

TEACHER BACKGROUND MATERIALS

I. UNIT OVERVIEW AND RATIONALE

Slavery was a pervasive feature of Southern culture, not just an isolated institution in Southern life. As well as oppressing blacks, slavery put constraints on whites, including non-slave owning whites; it limited their options, distorted their choices, and stunted them as people. The lessons included in this unit attempt to make slavery comprehensible to students, showing its oppressiveness and yet explaining how white Southern culture rationalized and sustained it. The unit also explains how blacks resisted the dehumanizing aspects of slavery and in the process created a distinct African-American culture. Finally, these lessons present the abolitionists, black and white, male and female, and develop appreciation for their courage, conviction, and understanding. Students should be exposed to people whose foresight and principles, while putting them at odds with the prevailing beliefs of their contemporaries, helped to shape the attitudes of future Americans.

This unit should help students see the importance of being active and thoughtful members of society. White Southerners were ordinary people not very different from contemporary Americans. Students should be taught that unless people are educated to reflect actively on the values that shape their society, they are likely to accept uncritically those values. With the aid of this unit, students should see racism as a disease that threatens all people's freedom while crippling the judgement of those infected.

TEACHER BACKGROUND MATERIALS

II. UNIT CONTEXT

Preceding this unit on nineteenth-century slavery, students should have had lessons on Colonial America, the Revolutionary War, and the early Republic. To make this study of slavery more comprehensible, students should already be aware of the origins of American slavery in the early colonial period and have a sense that slavery had been an issue of contention during the Constitutional Convention. Obviously, this unit can serve as a prelude to the Civil War, or as an introduction to a unit on immigration and cultural pluralism, showing how black cultural contributions can be compared to those of other ethnic groups and contrasting the black experience with the voluntary (although often under severe hardship conditions) immigration of other ethnic groups.

III. OBJECTIVES

1. To study historical documents and artifacts in order to experience history as a dynamic discipline which studies, interprets, and debates the meaning of human events and through those, humanity's collective past.
2. To explain some of the arguments used by whites to justify slavery.
3. To give an example of how even non-slave owning white Southerners were constrained by the system of slavery.
4. To provide written evidence demonstrating an understanding that the essential paradox of slavery was trying to make people property.
5. To experience and appreciate the African-American

TEACHER BACKGROUND MATERIALS

culture which was forged in slavery.

6. To explain some of the ways in which slave labor helped build this nation.
7. To list ways in which slaves resisted their bondage.
8. To identify at least two abolitionists and explain what they wanted and why.

TEACHER BACKGROUND MATERIALS

IV. INTRODUCTION TO SLAVERY IN THE 19TH CENTURY

The process by which slavery became the preeminent feature of antebellum Southern society was gradual and complex. Slaves were used to raise the South's labor-intensive commercial crops: sugar, rice, tobacco, and cotton. Distinguishing Southern agriculture from its Northern counterpart, these cash crops could be extremely profitable, provided labor costs were minimal. Free laborers, used in the earliest days of colonization and again after the Civil War, could have raised these crops. Slavery was not an inevitable feature of Southern agriculture; it was a deliberate choice made by men who sought greater economic returns than they could obtain either from their own labor or from wage labor. The relatively abundant land supply and scarce labor supply made wage labor both expensive and unreliable. After working just long enough to establish themselves, farm workers would often strike out on their own, becoming rivals to their former masters. Slavery ensured a constant source of reliable labor.

This bald economic explanation was not explicitly used to justify slavery. However, many people must have implicitly understood it. Until Eli Whitney invented the cotton gin in 1793, there was a widespread belief that slavery would gradually decline. But the rapid spread of cotton plantations through the fresh, fertile bottomlands of the Gulf states dispelled this hope. Only the wealthiest planters could afford gins. Their turn to cotton preserved slavery and the plantation system. From 1815 to 1860 cotton comprised more than half of all Southern exports. Cotton, the principal source of Southern economic vitality, was also crucial for the national economy. Cotton production soared from 461,000 bales in 1817 to 4.8 million bales in 1860. Paralleling the growth of the

TEACHER BACKGROUND MATERIALS

Southern economy was the almost equally great increase in the number of slaves, from 1.5 million in 1820 to 4 million in 1860.

Understanding the antebellum South requires understanding a series of paradoxes. Although three fourths of white Southerners owned no slaves, the whole society revolved around slavery. Among whites, economic mobility, social prestige, and political influence were all functions of owning slaves. The poorest ten percent of white society took comfort in distinguishing themselves from slaves, though slavery contributed to their poverty by concentrating economic power in the hands of large landholders. The influence of slavery was also deeply embedded in the legal system which controlled the behavior of whites by strictly limiting the contact between whites and blacks as well as making all whites accomplices in sustaining slavery.

While most slave owners had fewer than ten slaves, the majority of slaves lived on plantations in groups of twenty or more. Despite the strident insistence by whites that slaves were savages, the presence of these large groups allowed for the gradual formation of a distinct African-American culture. The music, stories, and dancing of slaves were enjoyed by whites even as they were denied the status of legitimate culture. Similarly, most owners encouraged slaves to marry, believing that families made them more docile and less inclined to revolt or run away. But the stability of slave families was constantly threatened by violence, sexual abuse, and separation initiated by masters. Within the slave community, black women's roles required constant labor and made them more nearly equal to men than was the case for women in white society.

Brought to the Americas from all over Africa, slaves

TEACHER BACKGROUND MATERIALS

arrived with distinct languages, religions, and cultural practices. Yet they shared modes of understanding and cultural expression that became the basis for a common culture and world view. Moreover, as slaves, Africans struggled together to create strategies for living as satisfactorily as possible. Drawing on their African heritage, they interacted with the European-American world and forged a distinct African-American culture.

Though slaves continued to be smuggled to the United States from Africa and the West Indies in limited numbers until the end of the Civil War, the trade in slaves from outside the United States was formally ended by an act of Congress in 1808. The influence of Africa on slave culture, however, did not disappear after this date. While slavery was tremendously oppressive, there were limits to its coercive capacity. Masters set the external limits for their slaves, controlling work, diet, shelter and limiting their mobility; but slaves organized their leisure time, expressed powerful religious feelings, and maintained their traditions and values. The slaves' toughness and resiliency in reacting creatively to their condition was a measure of their strength and the vitality of their culture.

V. LESSON PLANS

1. The Justification of Slavery and its Effect on Whites
2. Slave Labor
3. African-American Culture Forged in Bondage
4. Slave Resistance
5. Abolition: The Leaders and Their Ideas
6. Abolition and Women's Rights

LESSON ONE: THE JUSTIFICATION OF SLAVERY

THE JUSTIFICATION OF SLAVERY AND ITS EFFECT ON WHITES

A. Objectives

1. To list at least three justifications of slavery used by whites.
2. To speculate on the validity of the justifications of slavery.
3. To explain ways in which white Southerners were legally required to support slavery.

B. Lesson Background Materials

Until the 1830's slavery was usually justified as a "necessary evil," but the aggressive campaigning by abolitionists led slavery's defenders to recast slavery as a "positive good." In addition to the reasons found in Hammond's letter, Biblical, historical, and Constitutional arguments were also used to justify slavery. Slavery's apologists cited Bible passages where servants were directed to obey their masters and accept their lot. They also noted that slavery had existed through history and that the greatest civilizations had all been built in part from slave labor. The United States Constitution did not mention slavery by name but implied in various passages, like the one mandating the return of runaway slaves from one state to another, that slavery was legally justified.

The difficulty with these rationalizations of slavery was that they ran contrary to the main ideological tenets of nineteenth century America: individual liberty, economic opportunity, and democratic political participation. The defenders of slavery also had to consider the seventy-five percent of the Southern white population

LESSON ONE: THE JUSTIFICATION OF SLAVERY...

who had no slaves and who did not share in the economic benefits of the system. Therefore, the principal justification of slavery came to hinge on racism, maintaining that all whites were superior to all blacks but equal to one another. The idea of democratic equality among whites was thus made consistent with slavery. But the real motive, though rarely admitted, was that slavery was profitable.

C. Lesson Activities

1. Distribute **DOCUMENTS A1**, excerpts from a Southern slave owner's letter to an English abolitionist which was later published and widely circulated as a response to abolitionist tracts; and **A2**, a modern version to help students with vocabulary or clarifying complicated phrases.
2. Read **DOCUMENT A1** aloud from an overhead projector while the students follow along from their copies. Students should be encouraged to ask the teacher to explain, but not interpret the text.
3. Begin a class discussion.
 - a. Have students identify the source of the document. It comes from a 19th century newspaper, but was originally a letter to an English abolitionist. The letter was published widely in several newspapers and as a pamphlet. Thus, historians regard it as a representative and accurate example of how slavery was publically justified by masters. Ask students to speculate about why historians believe that it is a reliable guide to white Southern opinion before the Civil war.
 - b. Ask students if they ever have private reasons for doing things that are different from the ones they

LESSON ONE: THE JUSTIFICATION OF SLAVERY...

admit to other people. Understanding the reasons for peoples' behavior is one of the historians' most difficult tasks. It is hard to know if the public reasons people use to explain their behavior are the most important ones.

4. Have students form groups of four or five. Each group should select one person as a recorder. Identify and discuss at least ten claims made by the author and have the group recorder make a list of these claims. They can include:
 - a. There are slaves.
 - b. Slavery is good.
 - c. Africans have slaves.
 - d. People in Africa have no culture or religion.
 - e. Africans are better off as slaves in the United States.
 - f. Slavery is important for good government.
 - g. Poor people do not have time to think about government.
 - h. Only educated people with money make responsible citizens.
 - i. There is a lot of land.
 - j. Slaves, if freed, would not work for wages.
 - k. Africans are better at doing hard work here than Europeans.
5. After studying the claims made by Hammond, the groups can discuss the three reasons derived from the claims used to justify slavery. Briefly they are:

LESSON ONE: THE JUSTIFICATION OF SLAVERY...

- a. Blacks are better off as slaves in America, where they will get civilization and religion, than in Africa. Besides, masters treat their slaves well.
 - b. Slavery gives Southern states good government because slaves, the poorest and least educated half of the people, are not allowed to vote or otherwise interfere with government.
 - c. Slaves are necessary to the Southern economy. They do the agricultural work free laborers would not do willingly; blacks do this work better than whites could.
4. Regroup the students and discuss with the class as a whole the validity of the claims that form the basis of Hammond's justification of slavery. Since the students will often not be in a position to know which claims were actually true, and since many of the claims reflect a deeply ingrained racism, handle this discussion with sensitivity.
 5. As a concluding activity, combine the collections of claims made by each group into a list on the chalkboard or bulletin board. The class should go over the list marking the statements as true, false, or needing investigation.
 6. Distribute **DOCUMENT B**, "The Alabama Slave Code of 1852" and **WORKSHEET I**, an independent, self-contained activity using the Alabama Slave Code, which can be used as classwork or homework. This document shows that:
 - a. Despite claims about the well-being of slaves, whites were deeply afraid that slaves would run away or rebel.

LESSON ONE: THE JUSTIFICATION OF SLAVERY...

- b. All whites were affected by slavery. They were compelled to sustain slavery by participating on patrols. Their privacy was always under threat and they were legally restrained from freely associating with blacks.
- c. Moreover, the constant threat of slave rebellion created a perpetual climate of fear.

A Note to the Teacher:



This is not an attempt to compare the physical and overt tyranny felt by blacks with the mostly psychological and largely covert pressure slavery placed on whites. It is meant to show that slavery affected the whole society. Most whites did not own slaves, but fear and racism led them to tolerate and sustain slavery.

D. Evaluating The Lesson

1. Have students write a short one-page explanation of one of the justifications for slavery. Then have them explain which of the claims essential to that justification is false.
2. The bulletin board activity would also be a good evaluating activity.

STUDENT RESOURCE: DOCUMENT A1

JAMES HENRY HAMMOND'S LETTER TO
AN ENGLISH ABOLITIONIST,
JANUARY 28, 1845, SILVER BLUFF, SOUTH CAROLINA
A Justification Of Slavery
(Primary Source)

Excerpts from the original:

Besides, it may be possibly a novelty to you to encounter one who conscientiously believes the domestic Slavery of these States to be not only an inexorable necessity for the present, but a moral and humane institution, productive of the greatest political and social advantages, and who is disposed, as I am, to defend it on these grounds.

If kidnapping, both secretly and by war made for the purpose, could be by any means prevented in Africa, the next greatest blessing you could bestow upon that country would be to transport its actual slaves in comfortable vessels across the Atlantic. Though they might be perpetual bondsmen, still they would emerge from darkness to light—from barbarism into civilization—from idolatry to Christianity—in short from death to life.

I endorse...that "Slavery is the corner-stone of our republican edifice;" while I repudiate, as ridiculously absurd, that much lauded but nowhere accredited dogma of Mr. Jefferson, that "all men are born equal." No society has ever yet existed...without a natural variety of classes...It will scarcely be disputed that the very poor have less leisure to prepare themselves for the proper discharge of public duties than the rich; and that the ignorant are wholly unfit for them at all...It is a wretched and insecure government which is administered by its most ignorant citizens...In the slave owning states, however, nearly one-half of the whole population, and those the poorest and most ignorant, have no political influence whatever, because they are slaves. Of the other half, a large proportion are both educated and independent in their circumstances...Hence, Slavery is truly the "corner-stone" and foundation of every well-designed and durable "republican edifice."

You will promptly say, emancipate your slaves, and then you will have free labor on suitable terms. That might be if there were five hundred where there now is

STUDENT RESOURCE: DOCUMENT A1

one, and the continent, from the Atlantic to the Pacific, was as densely populated as your Island. But until that comes to pass, no labor can be procured in America on the terms you have it.

Besides this, Slavery is rapidly filling up our country with a hardy race, peculiarly adapted to our climate and productions.

I have no hesitation in saying that our slaveholders are kind masters, as men usually are kind husbands, parents, and friends—as a general rule, kinder. A bad master...loses the esteem and respect of his fellow-citizens.

STUDENT RESOURCE: DOCUMENT A2

MODERN VERSION OF JAMES HENRY HAMMOND'S LETTER TO AN ENGLISH ABOLITIONIST

You might never have met someone like me, who really believes that there should be slaves and that slavery is a good thing. Slavery is kind, fair, and helps everyone. I am going to defend slavery and explain why I believe these things.

Slavery already exists in Africa. The best thing that could happen to Africans would be if all the wars, kidnapping, and slavery stopped there. The next best thing would be to bring African slaves over to America in comfortable ships. Even though they would stay slaves, Africans would be happier and better off in America because they would get civilization and religion.

Slavery is necessary for our kind of government. People are just not equal. There will always be people who are rich and poor, educated and uneducated. People without money do not have the free time to prepare themselves to be responsible citizens; ignorant people should not even be citizens. The worst government would be one led by the most ignorant people. In slave states the poorest and most ignorant half of the people cannot hurt the government because they are slaves. Most of the other half of the people are educated and have money. Because only the best educated and wealthiest people govern in slave states, these states have good governments. This is possible because of slavery.

You say, free the slaves and then pay them for their work. That might be possible if the United States were like England, with lots of people and little land. But here we have lots of land and few people. If we freed the slaves, they would not stay and work.

Besides, slavery fills the land with strong, healthy people from Africa, who are better at doing hard farm work in this climate than Europeans.

I am sure that slaveowners are kind to their slaves, just as most men are kind husbands, fathers, and friends. Usually, slave owners are kinder than other men. Free people do not like bad slaveowners.

STUDENT RESOURCE: DOCUMENT B

THE ALABAMA SLAVE CODE OF 1852 (Primary Source)

The Alabama Slave Code of 1852 was a list of laws about slavery. The code was long and mostly controlled slaves' behavior, but it also made rules that affected whites and showed how they felt about slaves. You are going to read parts of just a few of these laws. When people read these laws, they are usually shocked by how slaves were treated. But when you read these laws, think about what they tell us about white Southerners.

Vocabulary:

assemblage
detachment
fined
overseer

patrol
plantation
powder
precinct

pretence
resides
shot
substitute

Excerpts from the original:

PATROLS

1. *All white male owners of slaves ... and all other free white persons ... are subject to perform patrol duty.*
2. *Each detachment must patrol such parts of the precinct as in their judgement is necessary, at least once a week at night....*
3. *The patrol has power to enter in a peaceable manner, upon any plantation....*
4. *Any member of a patrol detachment may send a substitute.*
5. *The leader, or any member of the detachment, failing to appear ... must be fined ten dollars.*

STUDENT RESOURCE: DOCUMENT B

SLAVES

1. *No slave must go beyond the limits of the plantation on which he [or she] resides, without a pass, or some letter from his master or overseer.*
2. *No slave can keep or carry a gun, powder, shot, club, or other weapon...*
3. *No slave can, under any pretence, keep a dog.*
4. *No slave can own property.*
5. *Not more than five male slaves shall assemble together at any place off the plantation.*

From *The Code of Alabama*, prepared by John J. Ormand, Arthur P. Bagby, and George Goldthwaite. Montgomery: Brittain and DeWolf, 1852. (pp. 234-45, 390-93, 589-97)

STUDENT RESOURCE: WORKSHEET I

QUESTIONS

1. What were these patrols for?
2. Only one white person in four owned slaves, but all whites had to join patrols. Why were all whites required to go on patrol?
3. How do you think people who did not own slaves felt about being made to go on patrol?
4. People who owned slaves were the richest people in the South, and many of them could pay someone else to take their place on patrols. Most of the white people without slaves were too poor to do this. How would you feel if the people with the most slaves never went on patrol, but you had to?
5. Why was there a law which fined people who did not go on patrols?
6. Patrols could go everywhere. Today there are laws that protect people's privacy. How would you feel about a patrol searching your house at night without your permission?

STUDENT RESOURCE: WORKSHEET I

7. Why were slaves forbidden to have weapons or own dogs?
8. Why couldn't slaves own property?
9. Why was it against the law for more than five male slaves to get together?
10. These laws about patrols and slaves are important clues indicating that white people were afraid of slaves. Why were they afraid?
11. Despite the claims made by owners that slaves were well treated and better off than in Africa, their fear also suggests that owners did not think slaves believed these claims. Which was a more accurate understanding of slaves' true feelings, the belief that slaves were happy or the fear that slaves would run away or fight if they had the chance?

LESSON TWO: SLAVE LABOR

SLAVE LABOR

A. Objectives

1. To study part of a slave inventory.
2. To see how slaves were treated as both people and property.
3. To understand that slaves had various occupations requiring various skills.
4. To compare various forms of slave labor.

B. Lesson Background Materials

For slaves, regardless of their particular occupation, work was long and demanding. Laboring fourteen hours a day in the summer and ten hours a day in the winter was typical. But, during the harvest, work could stretch to eighteen hours a day. Slaves were organized either in gangs, which were kept under the eye of a driver, or by tasks. The task system required slaves to finish a specified amount of work each day. This gave slaves an incentive to finish early, but it also meant that they were kept closely accountable for their work. Whippings were common if work was shoddy or slow to be finished.

An average full hand was expected to pick 130 to 150 pounds of cotton per day. The work on sugar plantations, (like the one run by Bruce in **DOCUMENT C**) was even harder. Sugar production required slaves to spend their days in the intense heat with shovels and hoes in snake-infested cane fields. The soil around the cane had to be kept loose and drainage ditches were under constant repair. At harvest time the labor became literally killing; cutting, stripping, and carrying the cane to the sugar

LESSON TWO: SLAVE LABOR

house for boiling was strenuous and dangerous. Even minor cuts could fester and cuts were inevitable. Moreover, the boiling machinery for sugar refining required huge quantities of firewood, which had to be cut and carried.

Although house slaves had comparatively easier assignments than field slaves, they were more closely watched, always on call, and more often involved in personality conflicts with their masters and mistresses. Constantly in the presence of their owners, house slaves had to suppress their feelings and adapt themselves to the whims of their masters and mistresses. Furthermore, they usually had to help with the harvest. Still, housework in a large, two or three story 19th century plantation household was strenuous and often physically debilitating work. Some house slaves ate and dressed better than field hands and enjoyed a certain status.

Most of the artisanal work on plantations was also done by slaves. Slaves worked as carpenters, coopers, mechanics, millers, blacksmiths, carpenters, and even architects. Female slaves, in addition to household and field work, maintained individual or often communal homes in the slave quarters. They cooked, cleaned, made and maintained garments, tended gardens and raised children. Becoming a skilled craftsman often gained slaves a measure of latitude. Artisans were sometimes sent by their masters to work off the plantation. Occasionally, they could keep a small amount of their earnings from outside labor.

C. Lesson Activities

1. Distribute DOCUMENT C, "James Coles Bruce's List of Slaves, St. James Parish, Louisiana, November 22, 1849." Explain that this is a slave inventory taken from the business papers of James Coles Bruce and

LESSON TWO: SLAVE LABOR

that these types of documents help historians learn about things like slave occupations, the economy of plantations, and white owners' attitudes toward slaves. Point out that it gives many slaves both a monetary value and judges them as people.

2. Allow students time to study the document. Then begin a class discussion on:
 - a. How age, gender, and the various occupations, affected the monetary value given to slaves.
 - b. Comments made by Bruce regarding their personalities. Observations might include:
 - Full hands were adults in good health and able to work.
 - Half hands were too young, old, or sickly to be good workers.
 - Troublesome or sickly slaves were worth less.
 - Men and women worked in the fields.
 - Seventy hands worked in the field, while twenty-seven had other jobs.
 - This was a sugar plantation.
 - c. The nature of slave labor.
3. After discussing their observations, ask the students to explain how this document reveals that Bruce regarded the slaves as both people and property. They should understand that the humanity of slaves is indirectly acknowledged in the remarks column, where slaves' personalities are briefly sketched with a few words. This humanizes an otherwise strictly economic document.

LESSON TWO: SLAVE LABOR

4. Explain to students what was required of field workers and the other occupations listed at the end of the inventory. Stress the physicality of all these jobs. Remind them how difficult many tasks, like washing clothes, could become without electricity or modern technology.
5. Pass out **WORKSHEET II**. Students should be able to complete this as homework or as independent classwork.

D. Evaluating The Lesson

WORKSHEET II can be used to evaluate students' understanding of slave work.

"James Hopkinson's Plantation, Edisto Island, South Carolina. Planting Sweet Potatoes." Photograph by Henry P. Moore, New Hampshire, 1862. Courtesy of The New-York Historical Society, N.Y.C.



STUDENT RESOURCE: DOCUMENT C

JAMES COLES BRUCE'S LIST OF SLAVES, ST. JAMES PARISH, LOUISIANA, NOVEMBER 22, 1849 (Primary Source)

Excerpts from "List of Negro men & boys, also their ages and value."

Names	Ages	Full Hands	Half Hands	Value	Remarks
Perry - Driver	40 Years	1"		\$900.00	Disposed to meddle with women good hand but tricky
Simond Melacha	25 "	"		700.00	good hand but tricky
Ned Duck	35 "	"		500.00	not much account
Granison	26 "	"		600.00	good hand
Ransom	25 "	"		800.00	good hand
Tellemark	50 "		1/2	200.00	African King, no account
Charles Sims	28 "	"		700.00	good hand
Jack Cooper	30 "	"		1000.00	Jack Cooper, good hand
Edmond	40 "	"		600.00	A great drunkard
Sam Williams	25 "	"		600.00	A good hand
Gallant	45 "	"		500.00	rather trifling, but will do
Old Mat M.	35 "		1/2	300.00	Sickly consumption
Bill Kenty	45 "	"		700.00	good hand
Fleming	45 "	"		400.00	a runaway
Jefferson	28 "	"		800.00	Superior Hand
Simond (Carpenter)	45 "	"		800.00	the greatest rascal on Plantation
Pleasant	26 Years	"		1000.00	Carpenter fine Negro
Moses	27 "	"		1000.00	Engineer good Negro
Phill	10 "		1/3	300.00	wants much watching
Sandy	9 "		1/3	300.00	very fine boy

STUDENT RESOURCE: DOCUMENT C

Jo	8 "		1/3	250.00	very trifling
Anderson M	25 "	"		900.00	good hand
Will Shoemaker	28 "	"		800.00	good hand

Excerpts from "A List Women their ages and value"

Names	Ages	Full Hands	Half Hands	Value	Remarks
Letha	20 Years	"		500.00	good hand
Elmira	25 "		1/2	400.00	Sickly
Eliza Ann	18 "	"		500.00	good hand
Nanny	16 "	"		500.00	good hand
Long Mariah	45 "		1/2	200.00	not much account
Tena	40 "	"		400.00	well disposed fair hand
Eliza	20 "	"		400.00	fair hand
Amy	35 "	"		400.00	fair hand
Jennette	35 "	"		400.00	very good cook
Harriet (Black)	25 "	"		500.00	good hand
Olive	20 "	"		500.00	good hand
Hager	50 "		1/2	200.00	excells in telling lies
Angelina	30 "	"		400.00	very good hand
Mariah (Cook)	40	"		400.00	all mouth, plantation cook
Polly	40	"		300.00	very Bad woman (great temper)
Yellow Harriet	18		1/4	100.00	very little account, sickly
Micky	5 "	0	0	150.00	well disposed
Eliza	7 "	0	0	250.00	great Liar (but will do)
Rebecca 6 mo	0 "	0	0	100.00	to young to Judge

STUDENT RESOURCE: DOCUMENT C

Excerpts from "List of Negros that does not work in the field"

Sawmill Hands

Mose, Anderson, Carter (,) Izor (,) Friday (1/2) (,) old Mat (1/2), Little Mat (1/2), Charles (,) Louis (,) Little Jack (1/2)

4 of which are half Hands which make 10 in number

& onely 8 full Hands

10 in Number

Pleasant, Little Joe, (anderson Wilkins) old Davy & Simond are the carpenters

5 in Number

Jack, George, & Jim Bassy are the Coopers

3 in Number

Jo Blacksmith & John Robison are the Blacksmiths

2 in Number

John Comdey (,) Ned Duck, Sandy (1/2), Phill (1/2) & Joe (1/2) are the Stable Boys

5 in Number

Dina, is Hospital Nurse

1 in Number

Penelopy is Plantation washwomen

1 in Number

Mary Jose is a Nurse for children

1 in Number

Mariah & Harriet are Plantation Cooks

2 in Number

Fanny is the Doct Cook

1 in Number

Polly is at Mr Knowltons House

1 in Number

Jennett is at the overseers House

1 in Number

old Bob, Old Dan, Old Champ, Old Charles, & Old Patrick, employed in various ways Such as gardening Shingle makeing Shaveing hoops & call together will not do more than one good hand but are called 1/2 Hands

5 in Number

STUDENT RESOURCE: DOCUMENT C

Making in Number 37 Negroes who does not work in the field except in Roolling (sugar rolling) Season and in the Said 37 Negroes their are 27 full Hands

They are	45 men full hands in the field &
their are	25 women in the field full Hands
makeing	70 in Number for the field
&	27 full hands employed in various ways as above stated
makeing	97 full hands on the Plantation

The men & Boys are worth in the agrigate as per inventory

\$47,005.00

The Women & Girls are worth

15,600.00

\$62,605.00

Off for Dr Wilkins Negroes

1,800.00

60,805.00

Average value of each \$460.33 & a fraction
130 in all after deducting 6 for Dr Wilkins

STUDENT RESOURCE: WORKSHEET II

PLANTATION SLAVE ROLES (Secondary Source)

FIELD WORKER

Description:

- Work from sunup to sundown in the fields—about ten hours a day in the winter and fourteen hours a day in the summer.
- Weekly food ration: a peck of meal, a few sweet potatoes, some molasses, and three pounds of bacon or salt pork.
- Yearly clothing for men: four cotton shirts, three pairs of woolen pants, one woolen jacket, one pair of shoes, one blanket every three years.
- Yearly clothing for women: six yards of woolen cloth, eighteen yards of cotton cloth, one pair of shoes, one blanket every three years.

Benefits:

- Does not have to smile constantly for the master and the master's family or constantly hide his or her true feelings.
- Has some privacy when the day's work is done.
- Gets to go to town once a year on a Sunday between crop gathering and Christmas.

PLANTATION DOMESTIC

Description:

- Women: cook, clean house, sew, wash laundry, care for master's children.
- Men: serve as butler, drive coach, garden, help with the harvest.
- Must always be polite and friendly.
- Little privacy—must be available to work whenever called.

STUDENT RESOURCE: WORKSHEET II

Benefits:

- Dresses in a uniform or in the master's old clothes.
- Food is often the same or almost as good as the master's.
- Lives in or near the "big house," may sleep in a real bed.
- Sometimes he or she may get to travel with the master.

SKILLED CRAFTSMAN

Description:

- Makes shoes, harnesses, chairs, barrels, baskets.
- Mills grain, does carpentry, blacksmith, saws, weaves.

Benefits:

- Some independence and a measure of personal control over work and life.
- More prestige than either field worker or domestic.
- If hired out to others, may be permitted to keep part of the pay.

FOREMAN/ DRIVER

Description:

- Blow the horn calling slaves to work; tell slaves when they can rest or quit for the day.
- Give slaves their day's assignments; check slaves work at day's end.
- Keep other slaves working with threats or the whip.
- Keep peace and quiet in the slave cabins at night.

Benefits:

- Often does not do field work.

STUDENT RESOURCE: WORKSHEET II

- Prestige
- Receives better food and clothes.
- Receives a bottle of rum each week.

QUESTIONS

1. Why might some people have preferred to be field workers than to have been domestics?
2. What are some advantages domestics had over craftsmen?
3. Would you rather have been a domestic or a craftsman? Explain your answer.
4. The driver was usually strong, intelligent, and trusted by the master. How did the other slaves feel about him?
5. Which would be your least favorite job? Which would be your most favorite? Explain your answer.

LESSON THREE: AFRICAN-AMERICAN CULTURE...

AFRICAN-AMERICAN CULTURE FORGED IN BONDAGE

A. Objectives

1. To appreciate African-American culture as reflected in stories and crafts.
2. To demonstrate in discussion an understanding of the ways in which African-American culture helped give slaves the skills and strength to endure slavery.
3. To identify some aspects of contemporary American culture that have African-American origins.

B. Lesson Background Materials

While the Brer Rabbit stories are the best known, there were many kinds of stories, serving many functions. Stories could be used to preserve history, promote morality, mock masters, offer comfort, or teach survival strategies. Usually, meanings were complex and ambiguous. For instance, in "*Tar Baby*," Brer Wolf is portrayed as a trickster as clever as Brer Rabbit. He not only fools Brer Rabbit with the Tar Baby, he turns Brer Rabbit's anger against himself. When Brer Rabbit fools Brer Wolf it is by accurately perceiving the brutality of the wolf. "*Tar Baby*" not only promotes self control, it makes a virtue of lying. Slaves could never trust masters with the truth. Thus, this is not just a protest story showing a slave in the character of Brer Rabbit outwitting a master, Brer Wolf, it is also a cautionary tale advising slaves on their conduct.

This version of "*Tar Baby*" is by William J. Faulkner, who collected folktales after he retired as a minister and dean of men at Fisk University. Rev. Faulkner opposed telling the stories in dialect because he believed it intruded on

LESSON THREE: AFRICAN-AMERICAN CULTURE...

the listener's ability to understand the story, and promoted unfair stereotypes. Other authorities, such as Lawrence W. Levine, author of *Black Culture and Black Consciousness*, regret what are often gratuitous distortions, such as "w'ite" for "white," but feel that using the language as found in the nineteenth-century story collections has the "ultimate effect of conveying the enduring distinctiveness and creativity of black speech."

C. Lesson Activities

Teacher Instructions:



Before reading DOCUMENT D, "Tar Baby" to the class, explain that historians study folktales, stories, songs, art and even jokes to learn what people believe and value. "Tar Baby" is one of the *Brer Rabbit* animal stories. This rabbit trickster existed in the folklore of several African cultures. He became a popular figure in African-American stories. Slaves identified with him because he was weak and looked down upon by the other animals. But Brer Rabbit was not just a victim; he was extremely clever and generally used his cunning to outwit his stronger foes. Warn students that this story should be understood on two levels; the way the masters hear it—as a funny story about animals, and the way slaves heard it—as a lesson on how to survive. Ask students why slaves identified with the rabbit and thought of white masters as the wolf.

LESSON THREE: AFRICAN-AMERICAN CULTURE...

1. After reading "*Tar Baby*" aloud, have students interpret the story by asking questions such as:
 - a. Was Brer Wolf smart or stupid?
 - b. What got Brer Rabbit in trouble?
 - c. Why didn't Brer Rabbit call for help?
 - d. What got Brer Wolf in trouble?
 - e. Why did slaves think controlling their anger was important?
 - f. How did Brer Rabbit's trick show that he understood the wolf?
 - g. Do you think it was important for slaves to understand their masters?
 - h. Would telling the truth have helped Brer Rabbit?
 - i. Do you think slaves were always honest with their masters?
2. Through careful additional questioning, have the students see that this story, amusing and innocent to white masters, actually contained valuable lessons for slaves about how to conduct themselves.
3. Distribute ILLUSTRATIONS I and II which represent pictures of African-American artifacts made in the nineteenth century.
 - a. Explain that few physical artifacts from slave life remain because slaves were not allowed to own much more than their clothes, and any other possessions were literally used until they wore out. The few surviving artifacts were decorated with designs similar to those found on African

LESSON THREE: AFRICAN-AMERICAN CULTURE...

artifacts. This tells historians that slaves did not abandon their culture; rather they adapted their experience to make slavery tolerable. Stress that African-American culture is the result of many distinct African cultures blended together and shaped in the context of slavery.

- b. Let students experience creating African-American folk art, by making crayon resist drawings using motifs that include geometric patterns, snakes, birds, and other animals which typify decorations found on artifacts from the slave period.

While not many artifacts survived, other less tangible, but equally important, evidence of culture endured in music and dance. Like their stories, music and dance provided slaves psychic relief, hope, an outlet for anger, and all the other benefits of art. Students should know that two of America's most distinct and highly prized contributions to the world derive from this African-American culture: tap dance and jazz. African-American culture also gave birth to or heavily influenced gospel, blues, and rock and roll music as well as modern popular dance.

D. Evaluating The Lesson

In addition to simply judging students' responses to the story or looking at their drawings, a quick game can be used to ascertain students' understanding.

1. Make cards with words or pictures representing aspects of African-American culture. These might include words like "rap music," "tap dancing," "jazz," "rock and roll" and "Brer Rabbit" or pictures of arti-

LESSON THREE: AFRICAN-AMERICAN CULTURE...

facts or of teenagers doing contemporary dancing.

2. Compile an equal number of words and pictures of artifacts that have other cultural origins or simply use arbitrarily chosen words and pictures. Cards might include words like "opera," "Paul Bunyan," and "ballet" as well as pictures of artifacts like Chinese ink painting and Pennsylvania Dutch barn designs. Mix the cards.
3. Divide a chalkboard or bulletin board in two parts labeled "My Idea" and "Not My Idea." Tell students that they are going to read your mind to discover what you are thinking. When you show a card, they put their thumbs up if they believe it is your idea and thumbs down if it is not.

With the first cards they will simply be guessing, but toward the end, as the number of cards on the board under "My Idea" increase, most students should see a pattern. The things under "My Idea" are all products of African-American culture. Before asking students to tell you broadly what you are thinking of, have them test whether their hypothesis is correct by providing you with particular examples of African-American culture, like Prince or Michael Jackson. If students are still just guessing by the end you can try to help them by asking what common element the cards which are part of "My Idea" share.

STUDENT RESOURCE: DOCUMENT D



"TAR BABY," AN AFRICAN-AMERICAN FOLKTALE

Collected By William J. Faulkner
(Literature)



Brer Wolf studied and studied to find a way to catch Brer Rabbit. He scratched his head, and he pulled his chin whiskers until by and by he said, "I know what I'll do. I'll make me a tar baby, and I'll catch that good-for-nothing rabbit."*

And so Brer Wolf worked and worked until he had made a pretty little girl out of tar. He dressed the tar baby in a calico apron and carried her up to the well, where he stood her up and fastened her to a post in the ground so that nobody could move her. Then Brer Wolf hid in the bushes and waited for Brer Rabbit to come for some water. But three days passed before Brer Rabbit visited the well again. On the fourth day, he came with a bucket in his hand.

When he saw the little girl, he stopped and looked at her. Then he said, "Hello. What's your name? What are you doing here little Girl?"

The little girl said nothing.

This made Brer Rabbit angry, and he shouted at her. "You no-mannered little snip you! How come you don't speak to your elders?"

The little girl still said nothing.

"I know what to do with little children like you. I'll slap your face and teach you some manners if you don't speak to me," said Brer Rabbit.

Still the little girl said nothing.

And then Brer Rabbit lost his head and said, "Speak to me. I say I'm going to slap you." With that, Brer Rabbit

*Tar was often spread on fences by masters to catch slaves who out of hunger or mischief would sneak into fields and orchards to steal food. Tar stuck on the hands would betray the "guilty" slave.

STUDENT RESOURCE: DOCUMENT D

slapped the tar baby in the face. Bim! And his right hand stuck.

"A'ha, you hold my hand do you? Turn me loose I say. Turn me loose. If you don't, I'm going to slap you with my left hand. And if I hit you with my left hand, I'll knock the daylights out of you."



But the little girl said nothing. So Brer Rabbit drew back his left hand and slapped the little girl in the face. Bim! And his left hand stuck.

"Oh, I see, You're going to hold both my hands are you? You better turn me loose. If you don't, I'm going to kick you. And if I kick you, it's going to be like thunder and lightning!" With that, Brer Rabbit drew back his right foot and kicked the little girl in the shins with all his might. Blap! Then his right foot stuck.

"Well sir, isn't this something? You better turn my foot loose. If you don't. I've got another foot left, and I'm going to kick you with it, and you'll think a cyclone hit you." Then Brer Rabbit gave that little girl a powerful kick in the shins with his left foot. Blip! With that, his left foot stuck, and there he hung off the ground, between the heavens and the earth. He was in an awful fix. But he still thought he could get loose.



So he said to the little girl, "You've got my feet and my hands all stuck up, but I've got one more weapon, and that's my head. If you don't turn me loose, I'm going to butt you! And if I butt you, I'll knock your brains out." Finally then Brer Rabbit struck the little girl a powerful knock on the forehead with this head, and stuck it, and there he hung. Smart old Brer Rabbit, he couldn't move. He was held fast by the little tar baby.

Now Brer Wolf was hiding under the bushes, watching all that was going on. And as soon as he was certain that Brer Rabbit was caught good by his little tar baby, he walked over to Brer Rabbit and said, "A-ha, you're the one who wouldn't dig a well. And you're the one who's going to catch his drinking water from the dew

STUDENT RESOURCE: DOCUMENT D

off the grass. A'ha, I caught the fellow who's been stealing my water. And he isn't anybody but you. Brer Rabbit. I'm going to fix you good."

"No sir, Brer Wolf. I haven't been bothering your water. I was just going over to Brer Bear's house, and I stopped by here long enough to speak to this little no-manners girl." said Brer Rabbit.

"Yes, you're the one." said Brer Wolf. "You're the very one who's been stealing my drinking water all this time. And I'm going to kill you."

"Please sir, Brer Wolf, don't kill me." begged Brer Rabbit. "I haven't done anything wrong."

"Yes, I'm going to kill you, but I don't know how I'm going to do it yet," growled Brer Wolf. "Oh, I know what I'll do. I'll throw you in the fire and burn you up."

"All right, Brer Wolf," said Brer Rabbit. "Throw me in the fire. That's a good way to die. That's the way my grandmother died, and she said it's a quick way to go. You can do anything with me, anything you want, but please, sir, don't throw me in the briar patch."

"No, I'm not going to throw you in the fire, and I'm not going to throw you in the briar patch. I'm going to throw you down the well and drown you." said Brer Wolf.

"All right, Brer Wolf, throw me down the well," said Brer Rabbit. "That's an easy way do die, but I'm surely going to smell up your drinking water sir."

"No, I'm not going to drown you." said Brer Wolf. "Drowning is too good for you." Then Brer Wolf thought and thought and scratched his head and pulled his chin whiskers. Finally he said, "I know what I'm going to do with you. I'll throw you in the briar patch."

"Oh, no Brer Wolf." cried Brer Rabbit. "Please sir, don't throw me in the briar patch. Those briars will tear up my hide, pull out my hair, and scratch out my eyes. That'll be an awful way do die Brer Wolf. Please sir, don't do that to me."

STUDENT RESOURCE: DOCUMENT D

"That's exactly what I'll do with you." said Brer Wolf all happy-like. Then he caught Brer Rabbit by his hind legs, whirled him around over his head, and threw him way over into the middle of the briar patch.

After a minute or two, Brer Rabbit stood up on his hind legs and laughed at Brer Wolf and said to him, "Thank you Brer Wolf, thank you. This is the place where I was born. My grandmother and grandfather and all my family were born right here in the briar patch."

And that's the end of the story.



The illustrations on pp. 42-45 were reprinted as published in Uncle Remus, by Joel Chandler Harris, illustrated by A. B. Frost. Copyright 1911 by D. Appleton and Company.

A quote from William J. Faulkner about the book The Days When the Animals Talked:

"Negro stories have so much importance for me and the rest of the Negro community, that I want to tell the world. My stories are designed to bring out the beauty and the artistry of 'black folkstories.' "

STUDENT RESOURCE: DOCUMENT D

"Simon Brown told me the stories when he lived on our farm and worked as a man-of-all trades. He was born a slave, but he was a proud man. And he was wise. I learned much about life and living—how people should treat one another—just by listening to his stories about Brer Tiger and Big Wind is all about greed and selfishness. It conveys the message of people working together to overcome these evils."

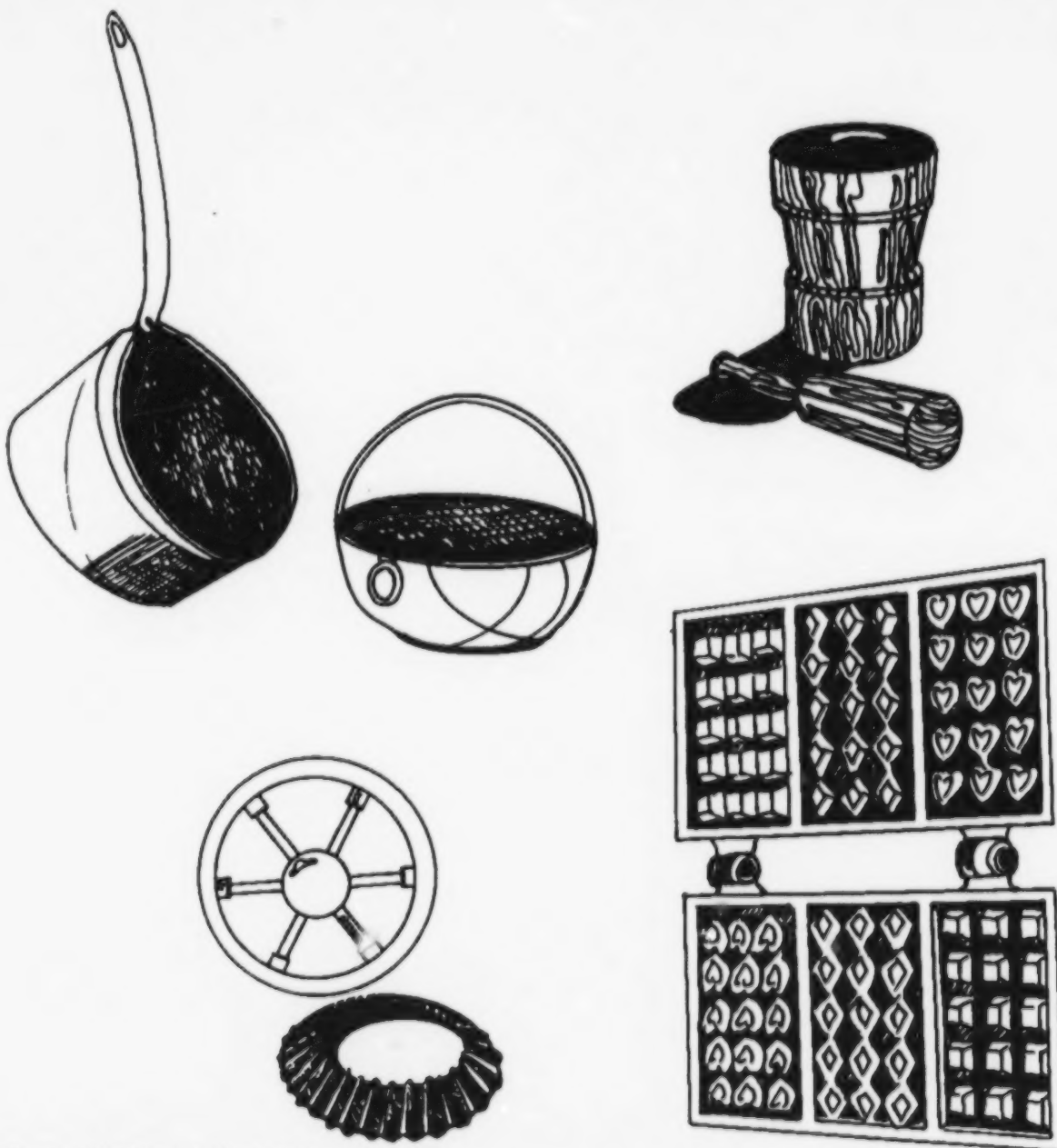
"The folk literature of the world comes from all of us."

William J. Faulkner
(1891-1987)

This adaptation of "The Tar Baby" by Uncle Remus, was originally published in *The Days When the Animals Talked* by William J. Faulkner, copyright 1977 by William J. Faulkner and is reprinted with the kind permission of the copyright owner, Marie Faulkner Brown.

STUDENT RESOURCE: ILLUSTRATION I

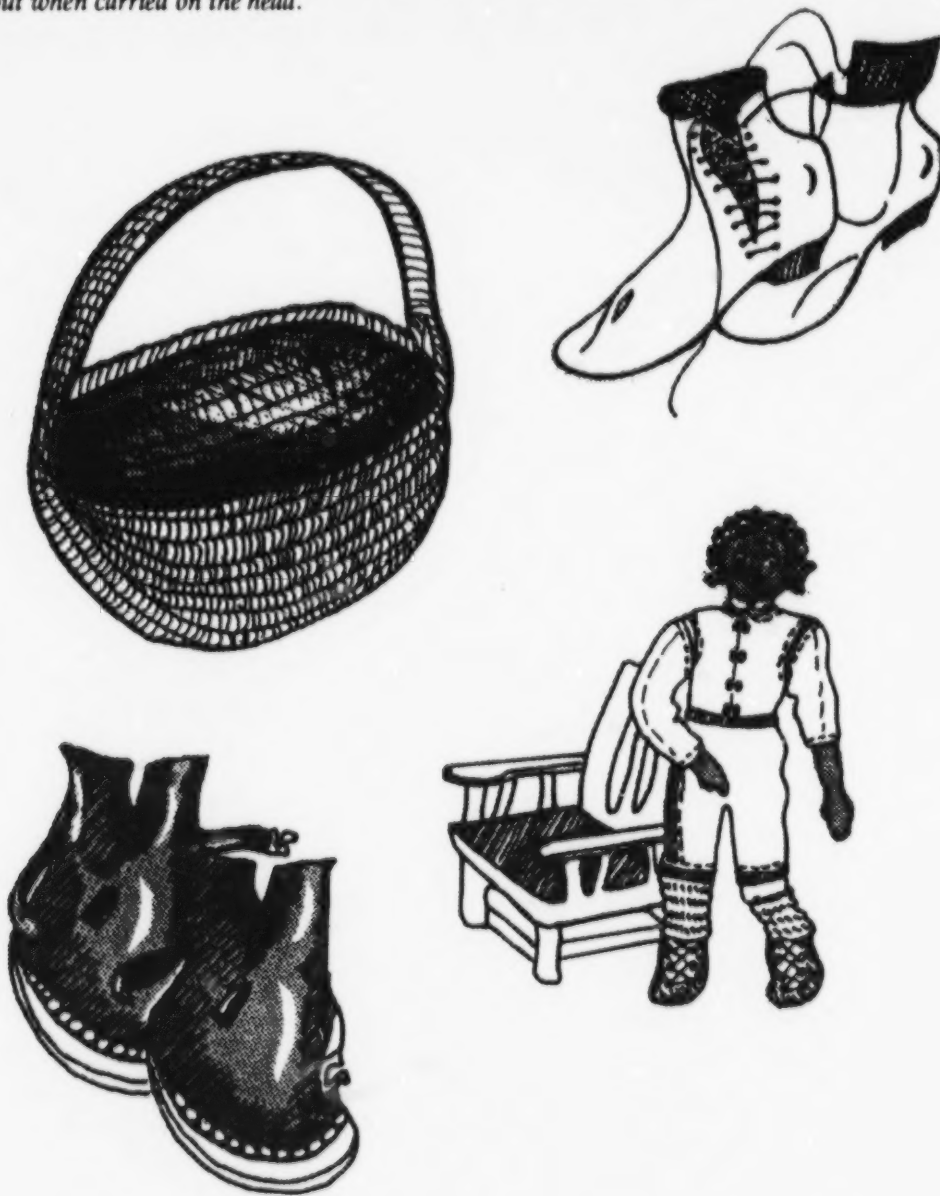
Top left: Utensils and a pot trammel. Bottom left: Wheel and gear wooden moulds for cast ironwork. Top right: Handturned mortar and pestle. Bottom right: Waffle iron from a Southern plantation.



Illustrated by Carole Collier Frick

STUDENT RESOURCE: ILLUSTRATION II

Top right: Wedding shoes made by a slave. Clockwise: Male doll made for white children by a slave. Mule shoe, worn to keep mule from sticking in muddy rice fields. A child's egg basket made with curved sides so eggs would not roll out when carried on the head.



Illustrated by Carole Collier Frick

LESSON FOUR: SLAVE RESISTANCE

SLAVE RESISTANCE

A. Objectives

1. To understand why open rebellion was rarely undertaken.
2. To list different ways slaves resisted their condition.
3. To enact through the **READERS' THEATRE** an example of the minor resistance which pervaded slaves' interactions with masters.

B. Lesson Background Materials

Slave resistance ranged from adopting a mask of humility, which gave an illusion of utter dependence, to open revolt, which culminated in the massacre of whites. Students tend to be interested in the sensational forms of resistance. While revolts did occur, they should not be overemphasized. There were hundreds of conspiracies to revolt, but only a few ever actually took place. Nat Turner's Rebellion in Virginia in 1831 is the most famous. Turner's revolt resulted in the murder of 55 white men, women, and children and the deaths of as many blacks in the aftermath. To white Southerners, almost more chilling than the number of deaths was Turner's intelligence and status as the trusted slave of a relatively kind master. If Turner could rebel, then any slave might rise up against any master.

Violent and open rebellions were much more common in Latin America than in North America. This difference was due to weaker military control, easier access to unsettled areas, a greater imbalance of blacks to whites and a greater imbalance of males to females. The existence of families among slaves in the United States was

LESSON FOUR: SLAVE RESISTANCE

crucial in restraining violent revolts.

Slaves committed countless acts of individual rebellion in day to day living. They often worked slowly or pretended to be stupid when asked to learn a skill. They were careless about property—losing farm tools, damaging equipment and abusing farm animals. Arson was a particularly effective means of revenge; it required little effort and was difficult to detect. Feigning illness was commonplace, especially during harvest or other periods of heavy work. The most pervasive form of resistance was simply masking one's true nature by adopting a role. The role might be a child-like dependence on the master, a stubborn stupidity, or a mask of apathy. Frederick Douglass wrote that he had never heard a slave, while still a slave, say that he or she had a bad master. Masters took comfort in the outward subservience of slaves, but it was a very uneasy comfort bolstered by patrols and the lash.

Running away was another option. Typically, runaways were young males who ran off alone and hid in neighboring woods or swamps. Usually they would be caught or would return on their own after a few days alone without food. But some slaves managed to escape. There were colonies of runaway slaves in the isolated swamps or mountains of the South, especially in Florida, where they became allied with Seminoles and other tribes of Indians. Another means of permanent escape was the underground railroad, a series of safe houses and stations organized by abolitionists, where slaves could hide on their journey north to freedom. The most famous "conductor," Harriet Tubman, led 300 slaves out of the South on nineteen separate trips.

LESSON FOUR: SLAVE RESISTANCE

C. Lesson Activities

1. In an exploratory discussion consider why slaves, with a few notable exceptions, did not openly revolt against their condition.
 - a. Remind students of the laws reviewed in **DOCUMENT B**, "The Alabama Slave Code of 1852," which made rebellion difficult.
 - b. Explain that masters were brutal to slaves who were even suspected of plotting to rebel and that slaves wanted to protect their families and friends from reprisals. Because most slaves did not openly rebel does not mean they quietly accepted slavery; they resisted in many ways. These acts of resistance were often disguised and typically difficult to prove.
2. Have students read **DOCUMENT E** which includes, "James Henry Hammond's Slave Rules" and additional excerpts from the "Alabama Slave Code of 1852" (these readings are sufficiently clear that a simplified version is thought unnecessary). These rules and laws suggest ways slaves resisted their masters.
 - a. Discuss with students what they would do as slaves to resist their condition. Some students may say they would kill their masters or run away. Slaves did those things, but not as frequently as one might suppose. Explain that slaves disguised their feelings from masters. In the presence of whites, slaves were always playing roles, acting in the ways they believed to be in their best interest. This gave them more private space for living, lulled masters, and gave slaves a

LESSON FOUR: SLAVE RESISTANCE

measure of control over owners.

- b. Remind students of the patrols and the rules against slaves having weapons or gathering in groups. Also remind students of Bruce's slave inventory which showed that lots of women and children were slaves. For the most part, slaves were too tightly controlled and too concerned with the relative well being of their loved ones to risk open rebellion.
- 3. Shift the discussion to ways slaves could resist slavery without getting caught. Remind students of the "*Tar Baby*" story. See if students understand that stories, songs, and other forms of cultural expression were all ways to resist slavery. Often masters were oblivious to resistance of this sort.

Through careful questioning, students should come to recognize some of the more common forms of slave resistance. Questions might include:

- a. Why would a master care if a slave or a slave's house was unclean?
- c. What does neglect of tools mean?
- d. Since all tools eventually wear out or break, could masters or overseers know if a tool was broken on purpose?
- e. What difference does it make to the master if slaves drank alcohol?
- f. Why was setting a fire punishable by death?
- g. Why was breaking into a white person's house at night punishable by death?

LESSON FOUR: SLAVE RESISTANCE

Explain that slaves disguised their feelings from masters. In the presence of whites, slaves were always playing roles, acting in the ways they believed to be in their best interest. This gave them more private space for living, lulled masters, and gave slaves a measure of control over owners. Have students list forms of rebellion. These might include:

- a. Breaking tools
 - b. Losing tools
 - c. Working slowly
 - d. Running away
 - e. Feigning illness
 - f. Pretending stupidity
 - g. Lying
 - h. Stealing
 - i. Arson
4. Pass out **DOCUMENT F**, "Slavery and the Domestic Slave Trade in the United States." Explain that it is part of a letter written by Ethan Allen Andrews in 1835 and published as part of a book about American slavery in 1836. The conversation is a distillation of many similar ones Andrews had heard throughout the South.
- a. Divide the class into groups of three. Have students read the document silently.
 - b. Have volunteers choose parts for a performance for the class.

LESSON FOUR: SLAVE RESISTANCE

5. As a concluding activity, students might write a brief paragraph on slave resistance from a slave's point of view.

D. Evaluating The Lesson

Have students imagine they are former slaves explaining to their grandchildren, long after the abolition of slavery, about the ways they resisted slavery. They should write a short paragraph about the way they behaved and why.

STUDENT RESOURCE: DOCUMENT E

JAMES HENRY HAMMOND'S INSTRUCTIONS TO HIS OVERSEER (Primary Source)

The following is the order in which offences must be estimated and punished:

- 1st Running away*
- 2nd Getting drunk or having spirits*
- 3rd Stealing hogs*
- 4th Stealing*
- 5th Leaving plantation without permission*
- 6th Absence from house after horn blow at night*
- 7th Unclean house or person*
- 8th Neglect of tools*
- 9th Neglect of work*

The highest punishment must not exceed one hundred lashes in one day and to that extent only in extreme cases. The whip lash must be one inch in width or a strap of one thickness of leather 1 1/2 inches in width, and never severely administered. In general fifteen to twenty lashes will be sufficient flogging.

Manual of Rules, [c. 1840-1850] James Henry Hammond Papers, Library of Congress.

ALABAMA SLAVE CODE OF 1852 (Primary Source)

Additional excerpts:

- 1. Every slave who breaks into and enters a dwelling house in the night time, with the intention to steal or commit a felony, must, on conviction, suffer death.*
- 2. Any slave who breaks into and enters a dwelling house in the day time, or any other building in the day or night time, must, on conviction, be punished by stripes, not exceeding one hundred, and by branding in the hand, one or both.*

STUDENT RESOURCE: DOCUMENT E

3. *Every slave who robs, or commits an assault and battery with intent to rob any white person, or willfully maims....any white person, or attempts to poison, or to deprive any white person of life, by any means...must, on conviction, suffer death.*
4. *Every slave who willfully and maliciously sets fire to or burns any dwelling house, or out house appurtenant thereto, store house, banking house, ware house, or other edifice, public or private, corn crib, gin house, cotton house, stable, barn, cotton in the heap to the value of one hundred dollars, or in bale to any value, or any ship or steam boat, must, on conviction, suffer death.*

From *The Code of Alabama*, prepared by John J. Ormand, Arthur P. Bagby, and George Goldthwaite. Montgomery: Brittain and DeWolf, 1852. (pp. 234-45, 390-93, 589-97)

STUDENT RESOURCE: DOCUMENT F

DIALOGUE BETWEEN A WHITE MAN AND A SLAVE (Primary Source)

Excerpts from the original:

The real sentiments and feelings of the negroes, in respect to their situation, it is very difficult for any white person to ascertain, and for a stranger, it is nearly impossible. They regard the white man as of a different race from themselves, and as having views, feelings and interests which prevent his sympathizing fully with theirs. Distrust, even of their real friends, is no unnatural consequence of the relation which they and their ancestors have so long borne to the whites.

When therefore a white man approaches them with inquiries concerning their condition, they are at once put upon their guard, and either make indefinite and vague replies, or directly contradict their real sentiments. The following is the substance of many a conversation of the kind to which I allude.

Q. You have a kind master, I think, Jack.

A. O yes, massa, he very kind, he very good to de niggers.

Q. You always have enough to eat and drink, I suppose.

A. Yes, massa, plenty to eat: - massa give all de niggers plenty to eat.

Q. Do you have to work very hard, Jack?

A. O no, massa, me no work hard - only sometimes.

Q. Have you a wife?

A. Yes, massa, she live at Major B.'s in W. county.

Q. Why, that is a great way off: how often does your master let you go to see her?

A. Me go to see her and de children once t' a month.

STUDENT RESOURCE: DOCUMENT F

Q. *And how long does he allow you to be absent from the plantation, when you go to see your wife and children?*

A. *I always goes a Friday, and stays till Monday.*

Q. *And suppose you should not come back till Tuesday, what then?*

A. *Why, massa no give me pass only to Monday; must come back den.*

Q. *Or else anybody will flog you that finds you?*

A. *Yes, massa.*

Q. *Don't you wish, Jack, that Major B. would buy you, so that you could live with your wife?*

A. *Massa good massa, me no like to leave him - no leave massa.*

Q. *Well, don't you wish then that your master would buy your wife, and bring her here?*

A. *O yes, massa, me like dat very much.*

Q. *Well, Jack, suppose your master would give you your liberty; I suppose you would like that best of all, would you not?*

A. *O no, massa, me no want to be free, have good massa, take care of me when I sick, never 'buse nigger; no, me no want to be free.*

All this is said with an air of sincerity well fitted to produce the impression that the slave does not wish for freedom, and that he would not accept it even if offered to him.

From Ethan Allen Andrews. *Slavery and the Domestic Slave-Trade in the United States*. Boston: Light and Stearns, 1836.

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

ABOLITION: THE LEADERS AND THEIR IDEAS

A. Objectives

1. To understand that not everyone accepted slavery.
2. To learn the names and accomplishments of three abolitionists.
3. To explore the diverse arguments for abolition.
4. To appreciate the moral and physical courage of the abolitionists.

B. Lesson Background Materials

Abolition started as a program for the gradual and voluntary emancipation of slaves which would lead to their return to Africa. Under the leadership of William Lloyd Garrison, most abolitionists came to oppose the slowness of gradualism and came to recognize that many blacks were not interested in returning to Africa. Garrison, and Arthur and Lewis Tappan called for the immediate end to slavery. In sermons, petitions, pamphlets, and speeches, abolitionists tried to overwhelm the supporters of slavery with sufficient guilt to secure the freedom of slaves as an act of repentance. Although moral suasion was the dominant tactic of the abolitionists it was not the only one. Some abolitionists tried politics, hoping to end slavery with third parties or antislavery petitions to Congress. Others tried economics, urging a boycott of all goods produced by slavery. A much rarer approach, taken for instance by David Walker in his **Appeal** in 1830, was to call for slave rebellion. While disagreement over tactics helped splinter the movement, abolitionists agreed more than they disagreed and usually managed to work well together.

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

C. Lesson Activities

Teacher Instructions:



The day before the lesson assign the **READERS' THEATRE** handout as homework. Students should be prepared to read the document aloud and discuss its contents. Begin the lesson by reviewing the vocabulary necessary for comprehension of the **READERS' THEATRE**. Have volunteers read the six parts dramatically. After the reading have a discussion on the contents. Stress the various abolitionists mentioned, the argument made for abolition, and the courage required of the abolitionists.

1. Begin the lesson by having students review the meaning and pronunciation of the vocabulary words in the **READERS' THEATRE** handout.

abolitionist
confined
effigy
emancipation
enactment
evangelical
integrate

oppressive
philanthropist
revivalist
seminary
tracts
usage

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

2. Assign the six "speakers" parts to volunteers and have them read the piece to the class dramatically without interruption. Have the class list all the abolitionists mentioned and then identify their contributions to the cause. The list should include:
 - a. Frederick Douglass
 - b. Harriet Tubman
 - c. Arthur and Lewis Tappan
 - d. William Lloyd Garrison
 - e. Charles Finney
3. Explore what the abolitionists wanted and their method used to achieve their goal. (Basically, abolitionists sought to persuade slaveholders and their supporters that slavery was a sin. They felt that this realization would be sufficient to change people's behavior.)
4. Discuss with students the feasibility of this tactic. Although today this sounds like a tame solution to a monumental problem, it was sufficiently threatening to the supporters of slavery that abolitionists had to fear for their own safety. Many endured insults and beatings and some died for their beliefs. Be sure students understand the courage of people like the Tappans.

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

Teacher Instructions:



Have students examine **DOCUMENTS G1**, excerpts from a speech made by Frederick Douglass and **G2**, a modern version of the speech. Working in small groups, students will read and discuss the documents. They should consider why Douglass compared the United States unfavorably to England and why he sounded so angry. Students may be shocked by the apparently unpatriotic tone of the speech; his contemporary audience certainly was. Help them understand that for Douglass the abolition of slavery was not enough; he believed all people were entitled to civil rights and fair treatment. Lead students to understand that there were tensions among the abolitionists. Conclude with a game-like activity to reinforce the lesson and evaluate their understanding.

5. Divide the class into discussion groups and pass out **DOCUMENTS G1**, excerpts from Frederick Douglass's speech "The Right to Criticize American Institutions" and **G2**, a modern version to help students with vocabulary or clarifying complicated phrases. Read **DOCUMENT G1** to students as they watch on an overhead projector or read along with their own copies. The students should be encouraged to ask the teacher to explain, but not interpret the text.
6. Have students identify the audience Douglass was addressing.
 - a. Did the audience he was addressing have any

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

bearing on what he said? (Obviously, they did.)

- b. If Douglass had been addressing white Southern slaveholders, would his speech have been very different?

The audience he addressed was largely made of white Northerners already opposed to slavery. He wanted them to see that the abolition of slavery by itself was not enough. White abolitionists tended to see slavery and freedom as absolute opposites—people were either slaves or free. But black abolitionists knew that there were degrees of freedom. In addition to ending slavery, Douglass sought to overturn the discriminatory restrictions which existed for "free" blacks in the North.

- 7. Allow students time to discuss their reactions to the speech in their groups.
 - a. Have them try to imagine the reactions of white abolitionists who had risked much in the fight against slavery. Garrison, for instance, called Douglass "ungrateful...and malevolent in spirit."
 - b. Then have them imagine the reaction of black abolitionists who were barred from voting, public education, and other rights of citizenship and who had to endure almost total segregation in their day to day living. Undoubtably, some of the blacks in this audience were invigorated by the truth of these words and their tacit appeal for genuine freedom and equality for all.
- 8. Discuss with the class as a whole whether DOCUMENT G1 is truly unpatriotic. Try to get them to

LESSON FIVE: ABOLITION: THE LEADERS AND THEIR IDEAS

understand the enormous faith displayed by Douglass in honestly expressing his outrage. Contrast his passion and honesty with the dissembling that slaves had to use when addressing their masters. This speech makes it clear that black abolitionists were equal partners in the struggle to free their brothers and sisters from bondage.

D. Evaluating The Lesson

1. Divide the class into two evenly matched teams. They are going to try to stump each other with questions about today's lesson.
 - a. The teacher, as sole referee, awards up to three points for a good question and up to three points for a good answer. In this way, the teacher can guard against trivial questions of detail and encourage sophisticated questions requiring real understanding of the concepts.
 - b. Students asking the question get to choose the respondent, who in turn can pass it to a volunteer on his or her own team who has not yet answered a question. Students can only ask one question and only answer one question until every teammate has participated. The team with the most points wins.

STUDENT RESOURCE: READERS' THEATRE

THE TAPPAN BROTHERS CONFRONT THE NATION OVER SLAVERY

A READERS' THEATRE BY JOHN ROBERTSON



This photograph of Frederick Douglass taken in about 1855 is reproduced with the kind permission of the copyright owner, Schomburg Center for Research in Black History, The New York Public Library, Astor, Lenox and Tilden Foundations.

Based on *The Night Cometh: Two Wealthy Evangelicals Face the Nation*, by R. J. Winter 1977, Pasadena, CA: William Carey Library and Charles Finney's "Hindrances to Revivals" in W. G. McLoughlin (ed.) *Lecture on Revivals in Religion*, Cambridge, MA: Harvard University Press, 1960.

STUDENT RESOURCE: READERS' THEATRE

THE TAPPAN BROTHERS CONFRONT THE NATION OVER SLAVERY

CHARACTERS

Assign six volunteers as speakers one through six.

- 1 *Let's celebrate some of the heroes who helped get rid of slavery in America.*
- 2 *Like Frederick Douglass.*
- 3 *After escaping his master, he testified of the horrors of slavery to all who would listen.*
- 4 *Another hero is Harriet Tubman.*
- 5 *Harriet escaped from her master . . .*
- 6 *. . . but, once free, she returned again and again to rescue her family and friends from slavery, too.*
- 4 *Who is another abolitionist hero?*
- 6 *How about the Tappan brothers?*
- 5 *Yeah, Arthur and Lewis Tappan.*
- 1, 2, 3, 4 *[emphatically] Arthur and Lewis Tappan?*
- 4 *. . . [emphatically] I've never heard of them!*
- 3 *Neither have I!*
- 2 *Were they slaves? Politicians?*
- 6 *I guess you could call them philanthropists.*
- 5 *Yeah, they were always giving their money to worthy causes . . .*
- 6 *. . . one of which was getting rid of slavery.*
- 5 *The abolition movement, you know.*
- 2 *Didn't the abolitionists start by wanting just a gradual end to slavery through the emancipation of slaves by individual owners and to ultimately send the freed slaves back to Africa?*
- 1 *Yeah, they began the colony of Liberia, on the west coast of Africa, for that very purpose.*
- 3 *Because it looked like blacks would never be accepted in America.*
- 5 *For awhile, that seemed to some to be the perfect plan.*
- 2 *So what was wrong with it?*
- 6 *Have you ever heard of William Lloyd Garrison?*
- 1 *Oh, yeah, he published a newspaper called The Liberator.*
- 4 *I know! He claimed that sending free blacks to Africa would make it harder than ever to get rid of slavery in the*

STUDENT RESOURCE: READERS' THEATRE

United States, because the only blacks left would be slaves.

5 *Right, but not only that. When the Tappan Brothers talked to blacks themselves, many of them said:*

2 *We're Americans, not Africans. This is our country, too. We've never been to Africa. Don't send us there.*

3 *So not all blacks even wanted to go to Africa.*

1 *But, if the Africa plan wasn't the best solution, what was?*

4 *Lewis Tappan said:*

6 *[clearing throat] We are bound to remove obstacles, to give the colored man a chance, offer him the right hand of fellowship, do away with oppressive enactments and usages, treat him as a fellow-citizen, and fellow-Christian, here, in the land of his nativity. Christ died for the colored man as well as for the white man. He is no respecter of persons.* I am for treating our colored brethren thus - try to forget they are colored and act accordingly.*

3 *Good for Lewis!*

5 *Lewis, being a Christian, tried to get the evangelical churches to integrate seating in their services.*

2 *No more of that "Whites in the front,*

blacks in the back" stuff.

6 *Lewis' pastor was Charles Finney, the famous revivalist preacher.*

1 *Pastor Finney was totally opposed to slavery, like the Tappans and Garrison.*

3 *Finney liked the idea of integrated church services, but claimed that it would never work. The different races wouldn't sit together, and the church leadership couldn't make them.*

4 *Forty of the best men in the city could not be forced to practice that of associating in churches with people of color . . .*

2 *. . . he said.*

1 *What happened next?*

5 *Remember William Lloyd Garrison, who edited The Liberator?*

6 *He started arguing in his newspaper to set the slaves free right now!*

2 *You mean "immediate abolition?"*

5 *That's right. He said 'slavery is sin.'*

4 *And sin is wrong.*

3 *And once you realize that you are doing something wrong, you stop.*

1 *And in this case that means ending slavery.*

STUDENT RESOURCE: READERS' THEATRE

- 2 *Immediately!*
- 3 *Didn't Charles Finney preach 'slavery is sin' too?*
- 4 *You bet he did!*
- 2 *The key to immediate abolition was education. People had to learn that what they were doing was wrong.*
- 1 *So they could stop.*
- 3 *That's why the Tappans helped begin Lane Seminary - to train abolitionist leaders.*
- 6 *And Oberlin College ...*
- 1 *... distributing tracts ...*
- 2 *... working with blacks ...*
- 3 *... giving anti-slavery lectures in Western towns.*
- 4 *Then the Tappans helped form the New York Anti-Slavery Society ...*
- 5 *... and organized an 'anti-slavery week' in New York City.*
- 2 *Then there was "the great postal campaign."*
- 6 *In this campaign, magazines were sent once a week to community leaders all over the nation. The magazines were called ...*
- 5 *... Human Rights ...*
- 4 *... Anti-Slavery Record ...*
- 3 *... Emancipator ...*
- 2 *... The Slave's Friend ...*
- 1 *[enthusiastically] The Tappans hoped to create a wave of excitement and awareness ...*
- 6 *[ominously] ... and turn the tide of public opinion against slavery.*
- 3 *[excitedly] Slave owners would be helpless against this national rejection of slavery.*
- 4 *[majestically] Slave-holders would surrender peacefully, and free their slaves.*
- 2 *Well, did they?*
- 5 *On July 29, 1835, a group of "patriotic" citizens of Charleston, South Carolina, broke into the U.S. Post Office, stealing the anti-slavery mail bags for that city.*
- 6 *The following day, 3,000 Charlestonians hung Arthur Tappan and William Lloyd Garrison in effigy while the abolitionist newspapers were burned below them.*
- 4 *In Louisiana, a \$30,000 reward was offered for the capture of Arthur Tappan.*

STUDENT RESOURCE: READERS' THEATRE

- 3 In South Carolina, the reward was \$100,000!
- 2 For a minute, Arthur Tappan considered turning himself in, just to get the reward money!
- 4 The protest wasn't confined to the South, either.
- 6 Wasn't there some rioting in Philadelphia?
- 5 Even "The City of Brotherly Love" had quite a few citizens who felt threatened by 'equality for all.'
- 1 The mayor of New York stationed police officers in front of Tappan's home to protect him . . .
- 2 . . . and told the Navy to be ready to come to the rescue if necessary.
- 5 The Southern states stopped buying anything sold by the Tappans' business.
- 6 Then they talked about not buying anything sold by anybody from New York City.
- 5 After that, a group of New York City businessmen asked the Tappans to stop their anti-slavery activities.
- 4 They were losing too much business!
- 2 Did the Tappans stop?
- 5 No, they kept on.
- 3 But it wasn't just the Tappans.
- 4 By the 1840s, slavery was being debated on the floor of the Senate . . .
- 1 . . . and in the House of Representatives.
- 6 New anti-slavery societies were being formed all the time.
- 2 The ball was rolling, and it looked like nothing short of war could settle the problem once and for all.
- 5 And in the end there was a Civil War.
- 4 Did the Civil War solve the slavery problem?
- 3 That's another story, with its own set of heroes.
- 2 Which brings us back to Frederick Douglass.
- 3 . . . and Harriet Tubman.
- 4 Today we have talked about heroes of the Abolition Movement, and now you know something about two of them...
- 1 They sought out the truth on slavery courageously . . .
- 5 Then they acted on what they believed to be true.

ALL Arthur and Lewis Tappan.

STUDENT RESOURCE: DOCUMENT G1

FREDERICK DOUGLASS' SPEECH TO THE AMERICAN ANTI-SLAVERY SOCIETY, MAY 11, 1847 "THE RIGHT TO CRITICIZE AMERICAN INSTITUTIONS" (Primary Source)

Excerpts from the original:

"...You are aware, doubtless, that my object in going from this country was to get beyond the reach of the clutch of the man who claimed to own me as his property... I went to England, Monarchical England, to get rid of Democratic Slavery, I must confess that, at the very threshold, I was satisfied that I had gone to the right place. Say what you will of England—of the degradation—of the poverty—and there is much of it there—say what you will of the oppression and suffering going on in England at this time, there is Liberty there, there is Freedom there, not only for the white man but for the black man also. The instant I stepped upon the shore, and looked into the faces of the crowd around me, I saw in every man a recognition of my manhood, and an absence, a perfect absence, of everything like that disgusting hate with which we are pursued in this country. [Cheers.]...

I have no love for America, as such; I have no patriotism. I have no country. What country have I? The Institutions of this Country do not know me—do not recognize me as a man. I am not thought of, or spoken of, in any direction, except as a piece of property... The only thing that links me to this land is my family, and the painful consciousness that here there are 3,000,000 of my fellow-creatures groaning beneath the iron rod of the worst despotism that could be devised... I have not, I cannot have, any love for this country, as such, or for its Constitution. I desire to see it overthrown as speedily as possible and its Constitution shivered in a thousand fragments, rather than this foul curse should continue to remain as now. [Hisses and Cheers.]

...I confess, honestly, that were I not a Peaceman, were I a believer in fighting at all, I should have gone through England, saying to Englishmen, as Englishmen, "There are 3,000,000 of men across the Atlantic who are whipped, scourged, robbed of themselves...go to their rescue..."

Daily Tribune [New York] 13 May 1847.

STUDENT RESOURCE: DOCUMENT G2

MODERN VERSION OF "THE RIGHT TO CRITICIZE AMERICAN INSTITUTIONS"

You know that I left America to escape the man who claimed to own me.

I went to England, where they have a king, to escape supposedly democratic America, where there is slavery. I knew, as soon as I got there, I had done the right thing. You can say what you want about England. You can talk about all the poor people there—and there are lots of them. But in England everyone has liberty; white and black people are all free. I could tell as soon as I stepped off the ship that no one hated me because I was black. Everyone in England accepted me as a person.

I do not love America the way it is. Why should I? The laws do not protect me; the laws do not even treat me like a human. In this country I am only treated as property. The only thing keeping me an American is the need to free the 3,000,000 people who are slaves. I cannot love this country or the government the way it is. I would rather have this country destroyed than for slavery to continue.

I confess if I were not a peaceful man, I would have told the English that the 3,000,000 slaves in America need to be rescued.

LESSON SIX

ABOLITION AND WOMEN'S RIGHTS

A. Objectives

1. To understand that black and white women were prominent in the struggle for abolition.
2. To express the connection between abolition and the women's rights movement.
3. To list some of the prominent women involved with both abolition and women's rights.

B. Lesson Background Materials

In the first half of the nineteenth century religious leaders and their women followers were consciously creating a place for women in American society which would be uniquely their own. This campaign to create a distinctive "woman's sphere" depicted the home as a realm of special virtue; a domestic haven against an increasingly competitive and commercial world. This domestic ideology gave women the vital function of training children in republican virtue and guarding the hearth. Women were attributed with religious piety and moral virtue. While theoretically restricting women to the home, this ideology gave legitimacy to their membership in the many voluntary charitable and reform societies that characterized nineteenth-century America.

Middle-class white women became important voices in the various reform movements. Their active involvement in church groups and voluntary associations gave them a chance to leave their homes, extend their social ties beyond their families, and achieve a here-to-fore unprecedented degree of influence and intellectual gratification. Working in voluntary organizations like the

LESSON SIX: ABOLITION AND WOMEN'S RIGHTS

American Anti-Slavery Society, gave women a public avenue for their ambitions and intelligence. Such work led some women to chafe at their constricted place in society. It also gave them the experience and confidence to work on their own behalf. Women began to organize to change the habits, conventions, and laws which prevented women from full and equal partnership in American society. Among the women active in the struggle for abolition who later became prominent in the fight for women's rights were:

- Abbey Kelley
- Angelina and Sarah Grimké
- Lucy Stone
- Emily Robinson
- Harriet Beecher Stowe
- Elizabeth Cady Stanton
- Lucretia Mott
- Harriet Tubman
- Sojourner Truth

C. Lesson Activities

1. Pass out **DOCUMENT H**, excerpts from a speech by Elizabeth Cady Stanton given to the American Anti-Slavery Society in 1860. Explain that this speech was made to the American Anti-slavery Society after the World Anti-slavery Convention.
2. Read the document to the students as they watch on an overhead projector or read along with their own copies. Students should be encouraged to ask the

LESSON SIX: ABOLITION AND WOMEN'S RIGHTS

teacher to explain, but not interpret the text.

- a. See if students can figure out what happened at the World Anti-slavery Convention which precipitated this speech.
- b. Also check to see if students know who William Lloyd Garrison is and if they can guess who Wendel Phillips is. The praise given to these men should make it clear to students that the women's rights movement was supported by some men.

Teacher Instructions:



Before allowing students to divide into groups, determine their degree of familiarity with the treatment of women in nineteenth century America. If they are unaware that, among other restrictions, women in earlier times could not vote, go to college, work in many of the prestigious and high paying occupations, or, in many places, continue to own property once married, then teachers need to provide this background.

3. Have students meet in groups of four or five with copies of the document. Initially, they should go over each excerpt to be sure they understand its meaning. To help with their task they should be required to answer a series of questions that will help uncover the meaning of this document. Questions might include:
 - a. What is meant by one half of the world left out?
 - b. What is meant by the slaves of custom, creed, and sex?

LESSON SIX: ABOLITION AND WOMEN'S RIGHTS

- c. The mission of the anti-slavery movement is said to have been to deliver people from "*the sad train of fears and errors*." What are those errors?
- d. Is it true, as Stanton claims, that rights never clash or interfere?
- e. What does she mean when she says that "*the world throws wide her gates*" for white men?
- f. Why can women identify with slaves more easily than men can?
- g. Is her comparison between slavery and the limitations imposed on women during this time accurate?

After groups have discussed the article, have them focus on the question of whether the comparison between women and slaves is apt. While there is no doubt that the lot of slaves, both men and women, was on the whole much worse than the lot of white women, there were more similarities than students might suppose. Custom and law severely limited the opportunities of women in more than economic and political ways. For instance, women were not free to travel unaccompanied by a male. There were also few protections from abusive husbands. The expectation was that a woman would work contentedly at home raising her children and meeting her husband's needs. If students are too quick to link the condition of white women and slaves, then take the contrary position and point out the differences in their conditions.

- 4. Ideally, some groups will decide that the comparison between women and slaves is valid and some groups will not. If this occurs, have the groups briefly debate the position. Try to leave the debate unre-

LESSON SIX: ABOLITION AND WOMEN'S RIGHTS

solved. There are legitimate grounds for either position. The important point is not that the situation of white women really was analogous to that of slaves, but that middle class white women could identify with slaves. Their work in the abolition movement allowed them to recognize that there were limitations on their own freedom. In a summary discussion with the class as a whole make sure this point is understood.

5. Remind students of the Sojourner Truth speech. Have them go over Truth's concluding argument about the rights of blacks and women. Today science finds no meaningful distinction between the intellectual capacity of the different races and sexes. This was not the case in the nineteenth century; scientists, real and pseudo, maintained there were significant differences in the intelligence of races and sexes. These alleged differences were used to justify treatment which circumscribed the opportunities of people who were not white males.
 - a. Go over Truth's pithy rebuttal, *"If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?"*
 - b. Discuss whether this argument for freedom of opportunity remains equally valid today. If students do not see how it is currently significant; discuss the rights of access for physically and mentally handicapped people. Both these groups have struggled effectively for the last twenty years for broader inclusion into mainstream American life. While they have made many gains, their fight remains ongoing.

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D. Evaluating The Lesson

Have students write a one page biography of one of the women abolitionists which emphasizes her contribution. More ambitious students might try to write a brief play, like the **READERS' THEATRE** on the Tappan brothers. This could also be a class project which culminates in the performance of the piece for another class.

STUDENT RESOURCE: DOCUMENT H

ELIZABETH CADY STANTON'S SPEECH TO THE AMERICAN ANTI-SLAVERY SOCIETY, 1860 (Primary Source)

Elizabeth Cady Stanton's speech on the anniversary of the American Anti slavery Society published in The Liberator, May 18, 1860.

Excerpts from the original:

Yes, this is the only organization on God's footstool where the humanity of woman is recognized, and these are the only men who have ever echoed back her cries for justice and equality. I shall never forget our champions in the world's Anti-Slavery Convention; how nobly [Wendell] Phillips did speak, because woman was there denied her rights. Think of a World's Convention and one half the world left out!

No the mission of this Radical Anti-Slavery Movement is not to the African slave alone, but to the slaves of custom, creed and sex, as well; and most faithfully has it done its job...As we rejoice this day in our deliverance from the sad train of fears and errors that have so long crippled and dwarfed the greatest minds on earth....

But in settling the question of the negro's rights, we find out the exact limits of our own, for rights never clash or interfere; and where no individual in a community is denied his rights, the mass are the more perfectly protected in theirs....

To you, white man, the world throws wide her gates; the way is clear to wealth, to fame, to glory, to renown; the high places of independence and honor and trust are yours; all your efforts are praised and encouraged; all your successes are welcomed with loud hurrahs and cheers; but the black man and the woman are born to shame. The badge of degradation is the skin and the sex....

Herein is woman more fully identified with the slave than man can possibly be, for she can take the subjective view. She early learns the misfortune of being born an heir to the crown of thorns, to martyrdom, to womanhood. For while the man is born to do whatever he can, for the woman and the negro there is no such privilege.

STUDENT RESOURCE: DOCUMENT H

This is the only organization in the world where the rights of women are recognized. The men of the Anti-Slavery Society are the only men in the world who support justice and equality for women. I will never forget the men from our group at the World Anti-Slavery Convention. Wendell Phillips spoke nobly for the rights of women. Even more impressive was William Lloyd Garrison, who refused to speak because women from our organization were not allowed to join the World Anti-Slavery Convention. Imagine something called a "World Convention" with half the people in the world not allowed to be members.

The anti-slavery movement is not just fighting for the freedom of slaves; it is fighting for all people whose rights are limited by customs, beliefs or their sex. It is really doing its work. We rejoice that some day the prejudice which has until now hurt even the greatest minds of the earth will be no more.

But in deciding what rights blacks should have, we find out the rights we should have. As long as each person is treated fairly then we can be confident everyone will also be well treated.

White men have all the breaks, they have an easier time achieving wealth and fame; the most important jobs, with the most power, honor, and trust, are for white men. Everyone praises white men when they succeed or do something important. No one gives blacks or women a chance. Just because their skin is black color or because they happen to be women lots of people are not even allowed to try for the most important jobs. Because women are not allowed to try for the jobs that earn the greatest fame or money, we women can understand how slaves feel. Because women know what it is like to have their freedom limited, they can understand how slaves feel. Men cannot understand the problems of slaves as easily as women can. As children, women learn that they will never have the rights or opportunities men have. White man is allowed to go as far as his abilities will take him, women and blacks do not have this opportunity.

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1. Clark, Margaret G. Freedom Crossing. New York: Scholastic, 1980. Level - grade 5/6 through high school, 164 pages. Freedom Crossing tells the story of Martin, a 12 year-old escaped slave, and his "final stop" on the underground railroad. The father and son (Bert) at the final stop are dedicated to shepherding escaped slaves to Canada, but the daughter (Laura), who spent four years in Virginia, feels that helping slaves is wrong. Freedom Crossing examines Bert's and Laura's opinions and beliefs and helps readers understand why people held those opinions. The story is fast-paced, enjoyable, and could be used as a read-aloud.

2. Collier, James. Jump Ship to Freedom. New York: Delacorte, 1981. Level - Grade 5. In 1787, the story casts light on the Constitutional Convention and Revolutionary slavery, but the author's explanation of their research of the story is more exciting than the story itself. [from "Recommended Books and Historical Literature for the California History - Social Science Framework"]

3. Davidson, Margaret. Frederick Douglass Fights for Freedom. New York: Scholastic, 1968. 80 pp. Level - Grade 4 through Junior High. Frederick Douglass Fights for Freedom tells the story of Frederick Douglass, an educated runaway slave who began a black newspaper, worked on the underground railroad, fought for laws to protect and help blacks, and became known world-wide. This book traces Douglass' life from his birth through his death. The large print and short chapters make it a prime candidate for a read-aloud, or for a motivational reader. This book also contains various pictures to illustrate different aspects of slavery.

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4. Davis, Burke. Black Heroes of the American Revolution. San Diego, Ca: Harcourt, Brace, 1976. Level - Grade 5. Black Heroes of the American Revolution is a tribute to the black heroes and to the nameless and countless others who fought gallantly in the American Revolution in hopes of winning their own independence, a hope that was realized by too few.

5. Fritz, Jean. Brady. Puffin Books, 1987. Level - Grade 4 - 6. This novel follows a young boy in pre-Civil War days. When he discovers that an Underground Railroad is operating at a neighbor's cabin, he cannot keep the secret from his father. It is then that he learns that his father plays an important role in the Railroad. Brady is forced to make his own decision on the question of slavery, and in the process he learns how important it is to be able to keep a secret. [reviewed by Jane Hancock, Glendale USD]

6. Griffin, Judith Berry. Phoebe The Spy. New York: Scholastic, 1977. 47 pp. Level - Grade 4 and up. (Houghton-Mifflin carries this story in their 5th grade reader.) This suspenseful, true story from the American Revolution follows a 13-year old free black girl as she tries to uncover a plot by a British spy to assassinate General Washington. Phoebe the Spy captures the flavor of life in New York (and the Colonies in general) during the period, and easily leads to discussion and enrichment regarding domestic work, interpersonal relationships, patriotism, and the Revolutionary War itself. Margot Tomes' sketches on nearly every page greatly aid the student in picturing the setting accurately.

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7. Hamilton, Virginia. *The People Could Fly: American Black Folktales*. New York: Alfred A. Knopf, 1985. Level - Grade 4 and up. Newberry Medal winner Virginia Hamilton retells the stories from her own American black ancestry. In this collection are trickster tales, tall tales filled with riddles, ghost and devil tales, and moving tales of freedom, including true slave narratives. The beautiful illustrations are by Caldecott Medal winners Leo and Diane Dillon. [reviewed by Jane Hancock, Glendale USD]

8. Lawrence, Jacob. *Harriet and the Promised Land*. Simon & Schuster, 1968. Level - Grade 4 and up. This beautifully illustrated book describes the life of Harriet Tubman, born a slave in Maryland in 1822. Her daring escape to the North and then her repeated returns in order to lead her people to freedom is told in the form of a poem which successfully captures the mood of bravery and fortitude in the face of extreme adversity. [reviewed by Jane Hancock, Glendale USD]

9. Levine, Ellen. *If You Traveled on the Underground Railroad*. New York: Scholastic, 1988. Level - Grade 4 and up, 63 pages. *If You Traveled on the Underground Railroad* is simply written, but its engaging question-and-answer format (29 of each) can hold the attention of older readers as well. Sample questions: "How did the Underground Railroad get its name?" "What happened if you were caught?" "What did the Presidents of the United States think about the Underground Railroad?" Each page includes a pencil sketch which helps interpret the text.

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10. Meltzer, Milton. *All Times, All Peoples: A World History of Slavery*. New York: Harper and Row, 1980. Level - Grade 5 and up. This book looks at the roots of slavery, and points out that slavery is as old as human-kind. Meltzer shows how and why slavery occurred from Mesopotamia to current times; he describes the roles of slaves, how they felt about their bondage, and how slaves have fought over time to be free. In startling clarity and simple terms young children can understand, Meltzer provides an explanation for the paradox facing our new nation: how could a nation devote itself to the ideals of freedom and simultaneously enslave human beings? [reviewed by Jane Hancock, Glendale USD]

11. Moore, Eva. *The Story of George Washington Carver*. New York: Scholastic, 1971. Level - Grade 4 and up. This is the simple but dignified account of George Washington Carver, who was fortunate enough to be owned by a kind man who raised him and gave him his freedom after attempting but failing to save his mother from night riders. It is remarkable that George Washington Carver faced racism and abuse but never became bitter or hardened. Instead, this is the story of how he struggled to become educated in the field of science so he could help his people become better farmers and make a better life for themselves. [reviewed by Jane Hancock, Glendale USD]

12. Northup, Solomon. *In Chains to Louisiana: Solomon Northup's Story*. 1971. Adapted by Michael Knight. E.P. Dutton. This is the story of Solomon Northup who was born free and at the age of 33, kidnapped and sold into slavery. For 12 years he could not communicate with his wife and family, and was forced to face the cruelties of slavery. Chapters in this book give historical accounts of how slaves were kidnapped and kept in slave pens to be sold, how they attempted es-

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capas, what life was like on the southern plantation, and how slavery affected Northup's life once free again.
[reviewed by Jane Hancock, Glendale USD]

UNIT RESOURCES

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2. Levine, Lawrence W. Black Culture and Black Consciousness: Afro-American Thought From Slavery to Freedom, New York: Oxford University Press, 1977.
3. Nash, Gary B. and Jeffery, Julie Roy, editors. The American People: Creating a Nation and a Society, New York: Harper and Row, 1986.
4. Stampp, Kenneth M. The Peculiar Institution: Slavery in the Ante-Bellum South, New York: Vintage Books, 1956.

